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$$\begin{array}{r} 6.71.6.31 \\ \hline 1-2 \end{array}$$

2<sup>d</sup> A brief and short Treatise,

CALLED

THE CHRISTIANS  
PILGRIMAGE  
TO HIS FATHERLAND.

S H E W E T H

The troubles that he shall meete  
withall in passing this World as a wildernesse,  
to the Heavenly Canaan, which is the  
true Christians Fatherland.

By THOMAS ODELL *Englishman.*



At AMSTERDAM,

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at the ſigne of the HOPE. Anno clō Ioc xxxv.





*To the right honourable and vertuous*

Queene ELYZABETH,

All grace, peace and comfort from God the Father of mercy, through Iesus Christ our loving Lord and Saviour be multiplyed unto you, and so lead your Majesty by his H. Spirit through this world, as a wofull wilderness, and bring your Highnes at the last into his Heavenly Canaan, which is the daily desire of your Majesties poore petitioner

THOMAS ODELL Englishman.



Having hard and minded the manifold tryals & troubles, wherein the Lord hath exercised your Majesty, I have oftentimes purposed some part of my poore labour, to present unto your Lord and King (now at rest) but I was oftentimes hindred in things concerning myself, and most of all through the grievous afflictions that befell your

Majesty. Your Highnes with many other may thinke it strange, that one so base should be so bold or presume to present any thing to your Highnes hands, wanting learning, which thing I willingly confesse, for hee that giveth out his beste tallents, giveth to one five, to another two, and to another one, and yet may not that one be buried, but brought to the banke to the Lord, and owners prayse, and good of whomsoever it shall him please. I minding these things, and withall your Majesties lowly and lovely behaviour towards our country-men or women of meane estate, have bene emboldened now at the last to present unto your Highnes this small Treatise, shewing unto all, that the life of a true Christian, is no other then a Pilgrimage through this wildernesse unto our Heavenly Canaan. And these things have I written in sundry parts, first for such which through the great strife and contention in these dayes are forced to runne too and froe, seeking the truth. Secondly the Pilgrimage of Abraham & Sarah, our faithfull parents, and other of base estate: Also of Hester, with hir Uncle Mordicai. And lastly some part of the worke of our loving Lord and Saviour Christ Iesus in his Pilgrimage, to worke out our Redemption. These things have I brought forth according to the grace of God, given unto me, and acknowledging that my sight but dark, & my knowledge but in part, I doe humbly entreate your Majesty, and ech Godly Reader, through Christian love, to beare with my weaknes herein, and so commit the issue to the Almighty, who preserve your Majesties person from all your enimies, secret or open, strengthen you in all cumbats inward & outward to the end; and then give your Highnes a Crowne of glory in Heaven for ever and ever, Amen. So let it be, O Lord,

A Pilgrams

A Pilgrams Meditation, to let ech understand,  
The Christians Pilgrimation unto his Fatherland.

*Christ maketh declaration  
For such as seeke salvation,  
Them counsell doeth asford,  
Wills them make meditation,  
Their prayers preparation,  
By searching in his vword,  
Which is a light, will guyde them right,  
Christ putting too his hand,  
Will hold them fast, so they at last  
Shall find their Fatherland.*



Ho now will take for his soules  
sake

This journey for to goe,  
To him we say, first learne the way,  
The Scripture teacheth so.

Thus sayth the Lord search in my word  
There thou the way shalt finde,  
Seeke him with hart, he will impart,  
And let thee know his minde.

The Lord did tell to Daniell  
That in this latter day,  
Many should goe both too and froe,  
And aske after the way.

And how some wife should them ad-  
vise,  
Lead them in righteousnes,  
And that the Lord would such reward,  
Yea them for ever blese.



Christ doeth relate straight is the gate  
And narrow is the way,  
In which regard bids us strife hard  
Without shall many stay.

Take head to all that will the call,  
And say come goe with me,  
The way I know and many moe,  
The way is faire and free.

I know it well and can thee tell  
From place to place throughout,  
Leave of to read common with speed  
There is no feare or doubt.

But goe thou on let them alone,  
Dispute not with such men,  
Whose words are faire, yet like a snare  
To draw the back againe.

For many preach and others teach,  
Yet they themselves are blinde,  
Pufft up with pride, and cannot guyde  
Which many thousands finde.

But take thou head, the Scripture read,  
Then God will be thy guyde,  
Sease not to pray both night and day,  
So shall thy foote not flyde.

Faith, hope and love from God above  
See that thou take with thee,  
Seeke them with hart, he will impart,  
For God is kinde and free.

What father is so hard to his  
Children, that aske him bread,  
To give a stone, we see eche one  
Would have his children feed.

Much more the Lord his Spirit aford  
To such as aske in faith,  
It is the word that Christ our Lord  
Unto his servants sayth.

These gifts of grace where the take place  
The Lord doeth well approove,  
Amongst them all the principall  
Is faith that works by love.

Faith, hope and love are from above  
And may not be devided,  
Faith doeth unfold, hope taketh hold,  
When both by love are guyded.

When man once hath obteyned faith,  
He is like ship forth sayling  
Upon the seas in storms alwayes,  
His currage often quaying.

When storms arise, then faith outcries  
And will not leave of sounding,  
Till he can say, hope make a stay  
For here is sure grounding.

Then hope in haste will anker cast,  
Where faith hath found abiding,  
And keep the ship from sand and clip,  
So long as it lyes riding.

When storms are passe, then in all haste  
The anker up is taken,  
Faith will not sayle, but hoyft the sayle,  
And waight till winds doe waken.

Then sayles be forth, east, west, south,  
north,  
As God shall give direction,  
By rocks and sands, by fearefull lands,  
Still finding Gods protection.

Though



Though God thus blesse, give good suc-  
ces,  
Thy faith yet will he try,  
But all for good, well understood,  
Though ofte he make the cry.

Yea when storms rise in fearefull wise,  
And make thee pray with weeping,  
Thou shalt deserue, Christ at the sterne,  
Who then will not be sleeping.

But up will stand, the winds command  
And cease to cease their swelling,  
Which must obey, without delay,  
Gainst him is no rebelling.

Then gone is feare the Heaven neare,  
Where thou shalt make thy stay,  
In Fatherland at his right hand,  
To live with him for aye.

Thus much for all in generall,  
But now to you, O Queene,  
We shall relate those of his state,  
Which here have Pilgrims bene.

As Paul doeth write and eke resight,  
The greater sorte of olde,  
From age to age, their Pilgrimage  
Unto the Iewes unfould.

He brings a trayne in golden chayne,  
The lovely Patriarkes,  
Which did by faith, as there he saith,  
Great things, well he that marks.

This worke begun hee doeth anon  
In order set them downe,  
As Abell, Enoch, also Noah  
Three men of great renowne.

But here we shall not speak of all,  
Though the were men of worth,  
In other place, we touch there case,  
But here wee chose on forth.

A faithfull man, whose life now can  
Learne us, if we take head,  
And have good care, because we are  
Accounted for his seed.

For Paul he saith, that we by faith,  
Are Abrams children,  
And if that we his children be,  
So are wee Pilgrims then.

If we refuse, we doe abuse,  
Christ Iesus in his word,  
Who tels us this, the servant is,  
Not better then his Lord.

This Abraham meeke as a lam,  
When God did call him forth,  
Left friends and land; and toke in hand  
A journey of great worth.

A Covenant the Lord did grant  
To him and his for ever,  
Who liu'd upright in his Gods sight,  
Who also sayld him never.

To Canaan this faithfull man  
With wife and Loth came thither,  
And ranne his rase from place to place  
This sayd he knew not whether.

For God did try him presently,  
Sent famin in the Land,  
And then must he to Egypt flee,  
Yet found Gods helping hand,

In Egypt

In Egypt there he liv'd in feare,  
Through bewty of his wife,  
He feared sove that some therefore  
Would take away his life.

Then Abram sought away he thought  
Would take away this feare,  
He sayd to all, both great and small  
That she his sister weare.

When as the King, had heard this thing  
Tooke Sara into cort,  
But God therefore did plague him sore  
That small was his comfort.

Sent them away without delay  
From Egypt the must part,  
To Canaan and there anan,  
Hee tasted this like smart.

He sayd like thing unto the King  
Abimelech by name,  
Who tooke hir then from him againe,  
Yet God did help the same.

The Lord him lov'd this King reproud,  
Who gave him hir againe,  
So strife did cease, and he had peace,  
Which did not long remaine.

He labored soore, diged wels store  
In that his time of rest,  
This Kings heardme strove with him then  
And tooke away the best.

But Abram would not that it should  
Continue in their hand,  
He that redeems for that it seems  
It was the best in land.

He loved deare, that water cleare,  
And held it all his life,  
Gave it a name, fit for the same  
Call'd it the well of strife.

These trials heare kept him in feare,  
Yet were they not quiet done,  
The great't of all did him befall,  
When as he had a sonne.

Which must be tayne, and also slayne,  
And offred to the Lord,  
For sacrifice Abram likewise  
Did straight obey his word.

He tooke Isaac, layd on his backe  
The wood to make the fier,  
The Altar make the wood up layd  
Then Isaac did inquire;

Now for the lamb. And Abraham  
Sayd, God would it provide,  
Layd him thereon, and thereupon  
Ae Angell to him cryde.

When he did stand with knyffe in hand  
To slay his onely sonne,  
With words so mild, kill not thy child,  
This work was now neare done.

Looking aside a Ram he spyde  
And that he offred there,  
Thus God did proove his faith & love,  
And blesse him every where.

The Lord was nye and stood him by,  
And did increase his strenght,  
That he went forth as man of worth,  
And won the pryse at lenght.

For

For why truly he looked hie,  
He sought a city faire,  
Built by the Lord, who did aford  
It him, who now is there.

Whose children all, both great & small  
Which seeke the things are best,  
Their time well spend, shall in the end  
Therein his bosome rest.

Though Sara weak, God would not  
break,  
The Covenant he made,  
Gave hir Isaac, of whom we spake,  
Which was a lively shade.

For she at length, by faith got strenght  
Conceiv'd and bare this sonne,  
By faith alone, all finnes were gone  
By faith this prise she wonne.

Gods promis made, gave his faith ayde  
Where to she had an eye,  
Who made hir seed, as we may read  
Like starres upon the skye.

Hir Daughters all, that follow shall  
Hir lowelynes in life,  
Made hir man Lord, in deed and word,  
Although she were his wife.

Who lov'd hir deare, yet Godly feare  
Made hir him reverence,  
I doe not feare, the faithfull heare  
At this will take offence.

Humility exalteth hie,  
Be it with great or small,  
When such as pride doe make their guyde  
At length shall catch a fall.

Those parents blest are at their rest,  
That ran a Godly race,  
Now shall we know how God also  
Did high exalt the base.

Rahab may not be quite forgot  
Who did receive the spies,  
Though she seem'd light by faith upright  
Found favour in Gods eyes.

She dwelt we know in Iereco,  
Which was a sinfull city,  
These spies came there in deadly feare,  
And she on them had pittie.

She heard ech day that Iosua  
Was come to take the land,  
And did beleave, that God would give  
The same into his hand.

These spies were sought, but she so  
wrought,  
That thee preserved were,  
Who let hir proove their faith and love  
Which tooke away hir feare.

A token they gave hir that day,  
To hange over the wall,  
Hir house thereby did stand firmly,  
When all the rest did fall.

And Iosua to spies did saye  
Performe your promis made,  
Who brought hir thence with hir parents  
And friends under hir shade.

After we read of Iudahs seed,  
One tooke hir to his wife,  
And through the same Christ Iesus came  
Which is the Lord of life.

Let all learne here that live in feare,  
To love and logde such spyes,  
Which now doe preach, & them can teach  
And set before their eyes.

Their wofull case in such a place,  
Where soul can have no rest,  
And so them bring to Christ their King,  
VVhere they shall both be blest.

Here followeth the tryals of Queene  
Hester, with hir Uncle Mordicai,  
that captive in Babylon, and how the  
Lord did highly exalt them.

**H**ere shall we find, how Hester kind  
With his friend Mordicai,  
God turn'd their grief into relief,  
Their sorrows into joy.

○ We find it thus, King Assurus  
Did make a royall feast,  
VVhich lasted long, his love was strong,  
And stretched to the least.

Upon a day in Royall ray,  
He for Queene Vasta sent,  
That ech might see the Queene bewte,  
But she would not consent.

VVherefore the King, about this thing,  
Tooke counsell of his wife,  
VVho told him hence a great offence  
Might to them all arise.

Their wives might say, shall we obey,  
Queene Vasta hath deny'd,  
Thus shall ech man be vexed than,  
His wife will him deride.

These wise then sayd, seeke for a mayd  
Throughout your Kingdoms all,  
And let your grace give hir the place,  
Which did to Hester fall.

For she was faire, had godly care,  
For which the Lord hir blest,  
That she found grace for the Kings face,  
And Vastas roome posselt.

She brought to light all Hamans spite,  
That would the Iewes destroy,  
The ground of this envy of his  
He tooke from Mordicai.

Who did resort, and sat in porte  
Of King Assurus place,  
And faste his life from men of strife,  
Who afterward found grace.

This Hamans head was exalted,  
And lifted up so hie,  
All charged now to bend and bow,  
When as he past them by.

But Mordicai would not obey,  
No honour he would give  
To Haggagite an hypocrite,  
So long as he did live.

He knew indeed of wicked seed,  
This Haman up was sprung,  
For he no doubt typed one out,  
Whose dayes will not be long.

Then he abus'd, and sore accus'd  
The Iewes before the King,  
Charging them hie with trechery,  
And so obtayn'd this thing.

**The**

This King then sent incontinent  
Throughout his Kingdoms all,  
By such a day to take away,  
Their lives and spoyle them all.

Then Mordicai did fast and pray,  
And rent his cloaths likewise,  
He put a sacke upon his backe,  
Made many bitter cryes.

With grief he goes doeth this disclose  
To Hester contentent,  
And gave hir charge with speeches large,  
Where to hir eare she lent.

For thus sayd he thinke not to be  
At rest or save thy life,  
Seeke to the King about this thing,  
To take away the strife.

It may be thought, that God hath  
brought  
Thy here unto this place,  
Hereinto use, and save the Iewes,  
In this their wofull case.

Hester did say to Mordicay,  
Command the Iewes sayd she,  
Three dayes to faste, no foode to taste,  
And likewise pray for me.

She was in feare, none might com neare  
Till he had for them sent,  
Yet live or dye, now goe will I,  
And to the Court she went.

She found time fit, the King did sit  
Upon his Royall seat,  
Which Scepter by did Hester spy,  
On whom his love was great.

Held Scepter out, then gone was doubt  
On Scepter she tooke hold,  
Though he sat hie, spake lovingly,  
His words made Hester bold.

Now free from feare she drew him  
neare,  
Who asked hir intent,  
What she did crave or sought to have,  
He would there to consent.

She pray'd the King with him to bring  
This Haman to hir feast,  
This feast she made was but a shade  
To cover hir unrest.

The night before this King was sore  
Trouble no rest could take,  
Sore was he try'd on every side,  
The Lord kept him awake.

For God would not have that forgot,  
Which should preserve the Iewes,  
Put in his mind, this way to find,  
His time that night to use.

He made with speed men for to read,  
Things that recorded were,  
In reading they found Mordicai,  
That lov'd the King so deare.

And sav'th his life from men of strife,  
And yet had no reward,  
But now the King did minde the thing,  
And that with good regard.

Went to the feast which then was drest  
But Haman was not there,  
For he did lurke had other worke,  
A gallos did prepare.



ad For Mordicay and would that day  
Have hanged him thereon,  
The King knew not this wicked plot,  
And sent for him anon.

The King did than aske of Haman  
His counsell in a case,  
What he should doe to that man who  
He minded for to grace.

Haman him told things manyfold,  
Which feare we need not name;  
His minde was hie, though who but I,  
VVhich turned to his shame.

Then sayd the King performe ech thing  
On Mordicai the Iew,  
This like a dart in Hamans hart  
His currage overthrew.

Then Mordicay he did aray  
In Kingly cloathing faire,  
On Kings horse he must mounted be  
Led through the city there.

With crowne on head a great man led  
His horse from place to place,  
And all the way, this must be say,  
Thus doeth the King him grace.

And honour so that he may goe,  
Esteemed of all men,  
This being done, they goe ech one  
Unto his place againe.  
And so that day came Mordicay  
Againe to the Kings porte,  
And Haman went told this event  
His friends in wofull sorte,

His wife she rest did not refresh,  
Or comfort him at all,  
His words she heard, and for reward  
Did prophesie his fall.

This King then sent incontinently  
For Haman to the feast,  
This hearing than he came anon  
His banket now was drest.

Whereat the King did aske what thing  
It was that Hester sought,  
Were it halfe his she should not mis  
See here what love had wrought.

For to be short in humble sorte,  
She asked but hir life,  
And of the lewes which made him muse,  
Loe here begun the strife.

She did unfold, sayd we are fold,  
To be destroyed all,  
But had it beene for servants then,  
My suite I had let fall.

The King sayd than, were is the man  
That doeth presume so hie,  
Then answered she Haman is hee,  
Thacinis the King to rye.

The King was wroth, stood up went  
forth, in rage,  
But Haman begged grace,  
Of Hester kind, but none could find,  
He now had runne his race.

He sat upon, or, leaned on  
The banke where Hester sat,  
The King came in, then did begin  
His heart to rise thereat.

VVho

Who sayd likewise before mine eyes  
Will he now force the Queene;  
The which came in his chamberlin,  
And told what he had seene.

After the Pallas stood a gallos,  
That was exceeding hie,  
Hamans invent, whereon he ment  
To hang up Mordicai.

But God the Lord would not aford,  
That it should come to pas,  
But let the King Haman to bring;  
VWho thereon hanged was.

Queene Hester then, begun attaine  
VWith meeknes and with tears,  
Sought of the King, that he would bring,  
The Jewes out of their feares.

VWho letters sent incontinent  
Performed hir request,  
For breake did he that trecherie,  
So that the Jewes had rest.

House of Haman the King gave than  
To Hester that same day,  
Tooke Hamans ring a costly thing,  
And gave it Mordicai.

The words of one call'd Salamon  
May here be seene of all,  
Humility shall mount up hie,  
VWhen pride shall have a fall.

O worthy Queene, here have you seene  
Queene Hesters Pilgrimage,  
VWith great & small, so goes it all,  
And hath from age to age,

There are none free, if that they be  
Children of Abraham,  
By faith in Christ, Some of the best,  
That meeke and lovely lamb.

VWho for our sake did undertake  
A Pilgrimage on earth,  
Paye Adams debt, and us doeth set,  
In favour by new birth.

He us outbought, and dearly bought,  
VVe now are not our owne,  
He will us proove, how we him love  
VWho hath his love thus showane.

VWhat had we in all dead in sin,  
VWhence did this love arise,  
He lov'd us first, that were acurst,  
And so his enemies.

O love of loves, well he that proves  
And yeelds him love againe,  
Counts worlds love los, & like to dross,  
So be may Christ attaine.

VWho with words meek, wils us to seek  
His Kingdome first of all,  
And righteousness for to possesse,  
The other things he shall

Give us indeed, as we have need,  
And that from day to day,  
He faithfull is, and will doe this,  
To all that him obey.

True faith this day is in deay,  
The most seeke worldly welth,  
Syrving for it, then soules forget,  
Secke not Gods living health.



Yet he hath thus forbidden us,  
Our treasure here to lay,  
Where rust or mot, may cause it rot,  
Or theeves may take away.

Lay it with love in Heaven above,  
From thence it shall not part,  
It cannot mis, where treasure is,  
There also is the heart.

Paul doth confesse, that Godlynes  
It is the greatest gaine,  
If we consent therewith content,  
For that shall still remaine.

When other stufe more then I n'ose,  
Shall vanish in the wind,  
And they no rest, that had posselt,  
Such things as made them blind.

Th' Apostle Paul tooke vew of all  
Such things he had before,  
Put them to flight, set to delight  
In Christ that gave him more.

Of heavenly wealth, for his soules health,  
And for good of us all,  
In his worke we may read and see,  
His tryals were not small.

His Pilgrimage unto old age,  
No feare could cast him downe,  
For his reward, Christ had prepar'd  
In Heav'n for him a Crowne.

Not him alone, but for ech one  
That runne his race throughout,  
Shall have likewise a Crowne for prise,  
Their is no feare or doubt.

This Crowne for prise in Heaven it lies  
Under the Fathers hand,  
This find we may, Christ is the way  
Unto our Fatherland.

Thus doeth he say, I am the way,  
The truth and life also,  
And that no man without me can  
Vnto the Father goe.

Which shewes that we by nature be  
But things of little worth,  
For dead in sin, we must begin,  
To seeke a second birth.

His Kingdome we els cannot see,  
Muchles the same inherite,  
Except we then be borne againe  
Of water and of Spirit.

Which if we seeke with prayers meeke  
And with a lively faith,  
He will it give, that we may live,  
For it is our soules breath.

VVhich will us guyde on every side,  
If we there to give eare,  
And at the last, will set us fast,  
And learne us Godly feare.

Such feare as this beginning is,  
Of wisdom from above,  
VVhich hath too by for company  
A lively faith with love.

If other feare, doe come us neare,  
It standeth us in stead,  
It lights the mind, this shall we find,  
VVhen wethe Scripture read.

It standeth

It stands us by, helps memory,  
And brings lost things to light,  
It will give strenght, so at the lenght  
Falle feares must take their flight.

This gift of Christ, it is the hiest,  
VVhich he had promised,  
From Heav'n to sent, unto the ent,  
VVe thereby might be led.

In his Gospell, and knew him well,  
And his Kingdome also,  
For want of this, many of his  
Did him not rightly know.

His worke then done, had overwon  
The Devill, Hell and Death,  
He came againe, to these weake men,  
And breathed on them breath.

Then did he call, and bad them all,  
Receve the holy Ghost,  
And so by it, he made them fir,  
Which gift be never lost.

This comforter exceedeth farr  
All comforts in the earth,  
Then must we read, and take good heed,  
We lose not this new birth.

Though much it cost, yet may be lost,  
VVhich heare we shall make knowne,  
This Spirit is sent, and is but lent,  
And that to helpe our owne.

The Law doeth Paull a shadow call,  
VVhose substance was in Christ,  
Maac no doubt, typed him out,  
VVhich was one of the hiest.

Rabeeka she then beare must be  
A shadow of great worth,  
In whose womb we doe read and see  
Too stryved for the birth.

Esaue came first, although the worst,  
The birth-right yet he got,  
Iacob came last, held his heele fast,  
And after hath his lot.

Esaue did hunte, made light account,  
His birth-right quickly sold,  
For cup of porridge, that could his cur-  
rage,  
And made his heart full cold.

The birthright gone, blessing was none  
His heritage was lost,  
Iacob was blest, he dispossess  
In Edom live he must.

The like succes through carelesnes,  
Befell unto King Saul,  
The Lord did send, him to this end,  
To slay the Mallachits all.

The King he spard, had no regard,  
But sought to blind Gods eyes,  
Some beasts he brought, to please be-  
thought  
God with a sacrifice.

But all this cost was labour lost,  
God tooke from him that day,  
The spir of grace, and in the place  
Sent one did him dismay.

As then with Saul, so now with all,  
That doe his lawes abuse,  
This thing doeth here learne all to feare,  
And it a right to use.

The

The Lord is he, judgeth iustlie  
No person doeth respect,  
Both great & small, this find they shall  
VVhich doe his lawes neglect.

Yet hath regard and doeth reward  
As ech deserved hath,  
Some through weaknes his lawes trans-  
gresse,  
Yet saveth them by faith.

VWhen they repent their sins lament,  
And call to him for grace,  
He will draw neare, their prayers heare,  
And help them in this case.

Thus doe will he, that all may see  
Him mercifull and kinde,  
And will not break, a reede so weak  
But rather it upbinde.

Nor quench with strokes, the flex that  
smokes,  
But rather maks it burne,  
No pleasure hath in sinners death,  
But seeketh his returne.

He doeth not like to Moses strike,  
Saying fulfill the Law,  
That done hath he, and yet must we  
Still learne to live in awe.

Law doeth relate, shewes us our state  
In sinne against the best,  
Are gone too far, like scolemaster,  
It brings us backe to Christ.

Then must we learne, for to descerne,  
In what estate we stand,  
Then if we see we laden be,  
Christ holdeth out his hand.

Calls us anon, bids us put on  
His yoke that ease is,  
VVhich quicken will, and our harts fill,  
VVith peace and joy of his.

Doeth us advise and learne likewise,  
He lowly is in heart,  
VVhich brings us rest, that is the best,  
And easeth all our smart.

Yet are not we, now quite set free,  
VVe must take up our crosse,  
It under goe, both too and froe,  
And count worlds pleasure lose.

Nor yet must we compelled be  
Like Symon of Syreen,  
Christ bare the smart, this after part,  
Is for Gods childrenen.

To flesh and blood, this seems not  
good,  
But flesh must beare no sway,  
To fleshly lust we may not trust,  
The Spirit must be our stay.

The flesh is rude, the Spirit renewde  
Must guyde us to the end,  
If we be feed, and thereby leed,  
Then shall we not offend.

It will us guyde on every side,  
If we thereto give care,  
And at the last, will set us fast,  
And free us from all feare.

It will us bring to Christ our King,  
At his appointed day,  
Int' Fatherland, at his right hand  
To live with him for aye.

F I N I S.



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